M. KAPLAN DIARIES – TRANSCRIPTIONS (8) 1925 JAN 5 – 1925 NOV 1

Dec 29, 1924

I derived a great deal of joy from the sweet reasonableness displayed today by my Judith in an argument with her tonight before the meeting concerning the question of riding on the Sabbath. At first I was inclined to give her leeway, but as I proceeded in the discussion it occurred to me that if what I am after is to develop Jewish consciousness through such elements of Jewish nationality as are still possible in America, we ought to maintain a folkway of that kind which id effective for the average Jew who otherwise at present has but little opportunity of expressing his Jewishness.

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Thursday, January 5, 1925

Last Thursday Mr. Israel Matz head of the Ex-Lax Manufacturing Co. called on me. I had always heard of him as a successful business man who in his youth was something of a Maskil and who now having made a success in business was a patron of Hebrew Letters - certainly a rara avis in this country. I understand that he is the main supporter of the Hatoren, a Hebrew monthly edited by Brainin. The first time I met Mr. Matz in person was a year ago last summer in Carlsbad at the Zionist Congress.

When he made the appointment to see me I thought to myself Here comes one more to induce me to get the SAJ members to contribute to some pet hobby of his. Hardly a day passes without my getting letters from people to bespeak the interest of the SAJ on some worthy project. Many of the undertakings for which support is asked are not only in line with the aims of the Society but might very well have been fostered by the Society, so essential are they to the advancement of Judaism. Take for instance the Jewish Telegraphic Agency which is struggling to establish a Jewish daily in English giving Jewish news from all over the world within twenty-four hours of their becoming known; or take the plans of Emanuel Neumann to establish a sort of

Many appeal to SAJ for money

Zionist Publication Soceity. What splendid opportunities for advancing Judaism! Yet I have to keep on saying no all the time so averse are the members to my coming to them with any plans that involve money. I should not be surprised that in the minds of many of these people I will come to be thought of as the leader of a society for the Prevention of Judaism.

To my surprise Mr. Matz did not come to ask me to help him with money but to advise him what I thought of a plan that he had been carrying around with him for the last forty years to come to the aid of Hebrew writers who are in want. He recalled, he told me, the appeals made in the HaZephirah, a Russian periodical of forty years ago which would appeal ~~hm~~ for aid for Hebrew authors who were starving and how humiliated he felt to think that men who had served the Jewish cause with the best that they had were reduced to such ?240 that they had to depend upon a collection of small sums like 25 or 50 kopecs. It was then that he formed the resolve to remove the disgrace from Jewry if he should ever achieve financial success. Now he is in a position to carry out his resolve. He intends to lay aside one hundred thousand dollars as a Hebrew writers fund, the income of which shall go toward the support of Hebrew authors who are in need. He wanted to know what I thought of the plan. At first he did not mention that he himself was putting aside that amount. I thought that he had succeeded in getting a few of his friends to join him and that he wanted me to get a few more to add to the fund. I therefore began to tell him that while I thought very well of the plan he must not count upon my assistance. He soon disabused my mind of any such fears and informed me that he did not expect me to interest any one in getting more money. But what he wanted to know was whether I would be willing to act as chairman of a Board of Trustees to whom the fund would be entrusted and who would undertake to distribute the income judiciously.

He asked me to select from a list that he presented to me those I would like to have as the other members of the Board of Trustees. I selected Maslansky, Neuman, Wiernick, Abel, Dr. Max Raisin, Dr. Krimsky. Mr. Matz himself was to have been on the Board but he has been advised since that it was not the proper thing for him to be a member of the Board. He suggested the name of Dr. Israel Levinthal. Levinthal's name was on the original list that Matz had shown me. At first I did not include his name because I have the impression that he is in the rabbinate purely for what there is in it, that he has little interest in the cause of Judaism having inherited from his father (who despite his blindness and old age is in with the gang of rabbinical bootlegers, I understand) both the opportunism and the diplomacy which are not at all befitting to the rabbinical calling. Levinthal also did me a nasty turn about a year or two ago when as President of an organization to support the poet Ginzberg's attempt at a Teachers' Training school designated by the pompous name of Hebrew University, he found it necessary to state in his letter of appeal for support to that institution that it was the only teachers training school that was doing intensive Hebrew teaching. Instead of receiving support from the graduates of the Seminary in the work that I am doing at the Teachers Institute they either do absolutely nothing, or they act like Levinthal and try to disparage it. Since then I have not been able to feel very friendly toward him and for that reason omitted his name from those I suggested Matz last Thursday.

Today Matz called me up about the inadvisability of having himself on the Board and asked me whether Levinthal might not take his place. My evil nature got the better of me and I told Matz that I objected to Levinthal giving him in a general way the above stated reasons. After an hour or so I was conscience stricken for being so petty. My own sermon of last week on "Not Blaming" was still in my mind. In addition the student Burnstine who gave an excellent sermon

in Forgiveness in the Seminary yesterday, mentioned Lincoln's magnanimity towards his enemy Chase who was appointed Chief Justice by Lincoln. How could I be such a hypocrite as to preach and encourage others to preach forgiveness and then to act vindictively at the first opportunity that presented itself. I therefore called up Mr. Matz and rectified my misdeed for which he seemed to be rather grateful.

Last Saturday a little insignificant looking old Jew sat alongside Mr. Shevitz at the SAJ services. After the services he introduced himself to me as Israel Belkin. I had always heard of him as the organizer of the movement. I guessed at once why he wanted to see me. He is at present interested in bringing over a number of orphans from Ukrainia and nearby regions where the Jews have been living through a veritable hell on earth. I have gotten to be so hard hearted that I actually wished he hadn't asked me for an appointment. But of course I wouldn't think of refusing him; so I invited him for that very afternoon.

There was nothing thrilling about the man. But I have since been living on the inspiration which I derived from the thought which meeting him put into my mind. I was impressed with the fact that we Jews still possess men who have the spirit of the pioneer in them and who are ready to make real sacrifices of the ordinary comforts of life for the sake of an idea. Israel Belkind revived my faith in the Jewish people and in the functioning of genuine idealism in a few at least. Belkind did more for me than I can possibly ever do for the cause he came to see me about.

Jan 5, 1925

Last Sunday I was in Scranton. My coming to Scranton, like much of my effort in behalf of Judaism, was attended with unpleasantness due to the human element involved. Bernard Heller has been the

rabbi of the Reform Temple there for the last four years. He studied at the Seminary for about two years and then left it to study at the Hebrew Union College. He has been hanging on to me in all the years since he was graduated from the HUC. He is a very honest, conscientious fellow with no sense of humor. He tried a number of times to get me to come to Scranton. I finally consented to come Jan. 4.

In the same city one of the seminary graduates occupies the pulpit of the Conservative congregation. He is a rather able chap with a good deal of common sense. He has been in Scranton since last winter and has succeeded in building up quite a following among some of the young people in it. They have organized themselves as the Jewish Culture Group headed by a young man about thirty named Bloch who at one time attended the Teachers Institute.

Heller and Arzt worked together in the community in a genuine spirit of cooperation. Arzt has a home, whereas Heller is single. Heller used to come to Arzt almost every day in the week. Of late there has been something of a break in their friendship and my coming contributed to the widening of the breach. And this is how it happened.

Heller told Arzt that I was coming to address a group of people that might organize themselves as an SAJ and he wanted Arzt with the Jewish Culture Group to help him furnish the people. Heller realized that he had very few from his own temple that would be capable of being interested. A few days later Arzt came to see me and asked me why I had ignored him in all the negotiations in reference to my visit in Scranton. I told him the absolute truth that his presence in Scranton escaped my mind completely. He then explained the situation as to the Jewish Culture Group with many of whom Heller was a persona non grata. They would therefore not be present if I were to come merely in response to Heller's invitation.

This necessitated my revising my plans and asking Heller to

come to an understanding with Arzt as to the auspices under which my appeal for the organization of an SAJ unit was to be made. After a considerable interchange of letters and telegrams Heller wired that while he cannot come to an understanding with Arzt I should come out in response to Arzt's invitation. This I did in the hope that I would be able to effect a reconciliation when I would get there.

At the station I was met by both of them together with Mr. Bloch. The afternoon was spent in discussing the situation. I learned that the Friday before the Jewish Culture Group had met and decided upon a definite plan of organization, according to which plan the SAJ was to consist of various study circles in the city. To become a member of the SAJ one would have to be a member of some study circle in addition to subscribing to the platform of the SAJ. The Jewish Culture Circle sent out invitations to about seventy eligible people for the gathering which was arranged to take place at the Hotel Casey.

After I learned of these arrangements Arzt, Heller and I got together in Heller's study and I worked hard to conciliate Heller. He seemed to realize that his main objection against converting the Jewish Culture Circle into the SAJ was upheld and that as a matter of fact the SAJ that would be organized would be a federation of study circles. But at the meeting proper it seemed he had forgotten that and began arguing from the very beginning as though I hadn't said a word to him. So hard is it to get in an idea edgewise, once suspicion or fear obsesses one.

I was successful with my address before the group of about sixty people that were there and I was pleasantly surprised at the rather intelligent questions that were put to me after the address. After answering those questions to the satisfaction of all present, they proceeded to discuss the plan of organization. Here was where Heller had to be taken to ground all over again and even then he

couldn't see the point, until I got a chance to explain the situation to him after the meeting. Even the fact that they had decided not to go on with the election of officers until other study circles besides the Jewish Culture Group would join, failed to convince him that the SAJ in Scranton was not to be limited to the latter group solely. In the end, however, the difficulties were smoothed out and I left Scranton feeling that Heller and Arzt would cooperate.

Last Monday night the SAJ Board of Trustees met. Jos. Levy as chairman of the building committee reported that he had gotten the agent to work on the 85 St. plot again. He also brought along an architect who had drawn up a rough sketch of a building on that plot. When asked for an estimate of a five story building (counting auditorium two stories, the gymnasium one and a half, one or two class room floors) he said between $250,000 and $300,000. After a discussion which lasted till after 12 midnight the Board decided definitely not to go into building operations because of the impossibility of raising at least $200,000 in cash needed for such a building which would cost about $500,000. It seems that business conditions are much worse than a year ago when a sum of that kind was not considered extravagant. It was decided definitely to buy tow houses and renovate them. Levy was asked to investigate the availability of two such houses on a street where they would have a resale value (not on a restricted street like the 85 st. between Columbus and Amsterdam). He was very much chagrined by the action of the board, declared himself unwilling to proceed with the work of the building committee, but he was finally persuaded to try again in this new tack.

Dr. Jacob Kohn one of the first graduates of the reorganized seminary, has been successful in his rabbinical career due to his ability as a thinker and ready speaker, as well as to his forceful personality. He seems to have a passion for teaching. But I cannot bear his arrogant cocksureness. Whenever we meet I have to control myself from saying something nasty to him. Every time he opens his mouth he has to teach me as though I were a little boy.

He has bee nurturing the justifiable ambition for the last few years to become a member of the Seminary facutly. When the Seminary campaign opened he worked rather hard to obtain funds. He felt that his efforts entitled him to insist that the Seminary appoint a professor of theology. He naturally expected to receive the appointment. He has apparently been trying to get into the good graces of Ginzberg, of Louis Epstein and of Israel Davidson.

Recently, finding that his attempts so far have not met with success he managed to get himself invited to give one of the series of lectures to the students for the purposes of helping them to deal with the practical problems of the ministry. His four lectures were to be on the "pastoral theology." When the matter was taken up at the faculty meeting, we thought that he was to deal with "Extra-synagogual duties" and we suggested that the lectures be termed as such. Adler then appointed Davidson, Hyamson and me as a committee to arrange the details of the entire series of lectures to be given to the students.

Yesterday Prof. Israel Davidson showed me a letter from Kohn in which he refused to give the lectures unless he were permitted to give the students the theology implied in the various pastoral duties of the rabbi. He felt that the students should be given a conception of God, prayer, etc. in order to carry out those duties efficiently. Not all of which one must agree, but the question is what authority has he to assume that the students are not being taught these funda-

mentals facts of Judaism? He knows very well that I have been doing it all these years. But he takes advantage of the fact that officially the Seminary refuses to recognize that my work deals with the theological concepts of Judaism.

When Davidson asked my opinion I could not but reluctantly give my consent. Davidson saw my inward struggle and realizing that he had me cornered, so to speak, because I could not very well oppose Kohn's lecturing on theology without exposing myself to the charge of jealousy he remarked "I can't see any reason for not having Kohn give those lectures. He is right in saying that the students need to be acquainted with some of the fundamental theological concepts. Who teaches these things at the present time?" I controlled myself and pretended to be calm. He got my assent.

I have been studying myself to make sure what motive activates me in this antipathy to Kohn and I am quite sure it is not jealousy. If he were not trying to trespass upon my ground and act as a
I am confident that I would welcome his accession to the faculty with a great deal of joy.

I have not been altogether happy these days. The conflict that goes on within me between what my reason tells me to be right and what my inborn tendencies to selfishness would have me do produces in me physical distemper. And yet when I consider how much I have to be grateful for I begin to appreciate the burden under which the Psalmist labored when he cried out "Against Thee, Thee only, have I sinned."

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January 12, 1925 (Transcribed from Thurs., Jan. 8)

Prevent me, O God, from becoming petty and peevish.

Wednesday, January 7, 1925

Davidson showed me long letter from Jacob Kohn in which he explains that he will not give course on Extra Synagogual duties unless he be permitted to give the theology implied in those duties.

Aggressive in his insistence. Apparently working hard to get chair in Theology.

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Thursday, January 8, 1925

6:30 P.M.: David Pisinski just left. Came for loan of $1,000 to help out his theatre in Bronx.

Pointed out that nine Yiddish theatres are doing good business. With the exception of art theatre they cater to the lowest. The adult population neglected. Last April he met a number of rich Jews in Dr. Helds home. With him were Perez Hirshbein, Ben-Ami. He argued that the Jews were the only group that was culturally creative. The Germans even before the war were not able to support one theatre. The Jews have now about 14. Even that one theatrewas suventioned by rich German Jews. In order to pack their house they would advertise in Yiddish paper.

His arguments made a confession. "He sold them an idea" one of the present aid. But Semel objected to collecting funds. Nothing came of it.

I promised to see Leblang when he would come back.

H.L. Simmons was here a little while ago. I was appointed by Board of SAJ to interview him about withdrawing his resignation. Nothing I said was of avail. I mentioned to him that his resignation would give rise to rumors of division in our ranks. He was adamant.

This afternoon he called me up - said he was avoiding me so as not to have to refuse me - I got angry - hung up on him. But he

called back. He let me know that he never did that for anyone.

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Friday, January 9, 1925

Attended funeral of Adler's mother at 9:00 this morning. Surprised at the small number of people present. F. Warburg was there. We felt at first like waiting for a meeting. Poole officiated. Read Psalm 90 and transaltion 23 and translation, delivered a prayer which was a combination of verses and liturgical passages concluded with petition for strength to mourners to bear their trial and to all of us so to live that when measure of days is full we be ready to say . Concluded with There was no eulogy. He then read he following verses without translation and repeated three times When the coffin was being taken out of the room he followed it alone repeating the appropriate verses from The most beautiful part was when his fine resonant voice became less and less audible as he followed the coffin into the hall and the people stood in the room listening.

Just came from meeting to organize the Israel Matz Foundation for Hebrew Writers.

Present were besides Matz, Dr. D. Yellin, Z. H. Masliansky, Israel Levinthal, Peter Wernick, Dr. Krimsky, Abel, Emanuel Neumann John Burnstine and Dr. Max Raisin.

Was elected chairman

Neumann secretary and Krinsky treasurer.

Appointed committee to consider applications and bring in recommendations. Committee consists of Masliansky, Wernick and Raisin. Will meet at Matz's office on Monday, 11:30, Jan. 26.

Foundation For Hebrew writers

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Saturday, January 10, 1925

The foregoing young lady approached me after services this morning and asked me whether I could give her any work to do along the lines of what the SAJ stood for. I told her to come at 6:00.
(Lee Prussian, 1208-5th Avenue, ATwater 2214)

When she came she explained that she was member of Alumni Menorah group but found nothing to interest her. She was anxious to express herself Jewishly but had no opportunity.
She is a teacher in public school.

Told her to follow a course of study in which I would guide her and asked her to try to bring the Alumin Menorah which was meeting in the SAJ rooms under the auspices of the Society.

Preached this morning on the Messiah Ideal and Its Development. Traced it from the . Showed the idea of a martyred Messiah arose from the worship of Adonis. Pointed out that the individuality of Israel as a nation was the one aspect that was common to all the interpretations given to idea, but that it was necessary to eliminate the thaumaturgic element.

After services Unterberg spoke to me about what he intends to to do for the TI and authorized me to ask Adler whether the Seminary would accept a gift of $20,000 to be paid out in four years on condition that the building be known as memorial building in memory of his parents. He asked me not to mention his name for the present.

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Sunday, January 11, 1925

Taught at Inst. from 2:15 to 6:00.

Junior class: Modern standpoint assumes that Israel and Torah developed. Brought out early nomadic history of Israel and stay in Egypt.

Senior Class: Discussed Pharoah and the miracles. Concluded course in interpretation with statement that Torah reflects what was in Israel's mind rather than any real fact about God or the world.

Graduate Class: Discussed the social organizations that constitute territory or meeting ground essential to Jewish civilization in America.

Abraham Soyer who asked permission to visit classes for the purpose of writing up the Institute for Hadoar was present when I taught Junior classes then went to other classes.

This evening at 9:00 I addressed a gathering at the SAJ in opening the exhibit of Palestine plants collected by Dr. and Mrs. Harenbeni.

Very few members of the SAJ showed up.

Levy told me that I seemed to have the blues so badly yesterday morning when I spoke at the services that I communicated them to at least three or four people who told him about it.

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Monday, January 12, 1925

5:30: Discussed sermon outline with Geffen.

6:00 " " " " Goldberg

Both mentioned Blau's talk to the Seminary men last night. The first thought it was a successful talk because it called forth discussion. The second thought it was not because very few discussed it. Goldberg strongly resented Blau's egotistic attitude. He reported Blau to have said that he was a failure in the pulpit and with the men at the Institute of Religion, but that he was a great man anyhow.

Meeting of Board of SAJ; only seven present.

Levy reported that the two houses in which the Alcion School is housed, 11½-15 West 86 Street can be had for about $180,000. For the first time we all agreed to authorize committee to go ahead and complete negotiations.

The rest of the day I worked on the paraphrase and interpretation of Gen. R. II, last part and III, pt. 1.

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Tuesday, January 13, 1925

Spent greater part of the day till about 6:00 on Gen. R. (id)

6:00-6:45: Discussed sermon with Abraham Horowitz. A former free lancer, attended three years at Dropsie. Had been in the army during the war. Talks with a decided foreign accent. Gestures all the time. Rather odd specimen. He said Seminary gives one less chance to loaf than most institutions of higher learning.

Have been working all evening on paraphr. of Cant. R I 3.

Karp and Draxler wanted to come to see me today but had no time for them. Asked them to come next Tuesday.

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Wednesday, January 14, 1925

Received the following from A. H. Friedland - Cleveland:

"I believe that Hebrew Education is the acid test of the functioning vitality of Judaism, and that the innumerable difficulties that beset the path of the Hebrew Educator are significant of the despairing struggle for survival on the part of the flickering Jewish consciousness.

"My dear Dr. Kaplan, the longer I work in the field of Jewish education and the greater my professional reputation and responsibilities become the more I suffer morally and spiritually and I know that this state of mine is not peculiar to me alone."

Taught at Seminary 10:30 - 2:00.

Rosenblatt reported that only he and Wilhelm were interested in continuing work on text.

Jesse Schwarz reported that 22 men will come to Sunday night group Sunday, January 25. We shall take up study of Krochmal.

Greenberg delivered sermon on Moses. Considering he is only 5 years in country his English wasn't bad. But sermon content little more than a Sunday school talk. Yet Robinson (elocution teacher) remarked he enjoyed it very much.

Joe Levy just called up I should meet him and architect at 11½ West 86. In the meantime he complained bitterly of Unterberg's inconsiderateness in not replying to his phone call.

When I came to 11½ I found the caretakers with orders to let no one in.

In criticizing Greenberg's sermon Leon Hurwitz said that in preaching to a congregation that would object to a direct reference to Jesus the preacher could "use synonimous expressions that would mean the same thing."

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Thursday, January 15, 1925

8:30: Looked at buildings on 86 St. (11½-15). Architect said it would hardly pay to make alterations. Again the prospect is gloomy.

Received letter from Miss Berger in which she practically charged Belkin with misrepresentation. There's your ideal Jew.

Took train to Cleveland at 6:30. Had arranged to travel together with Jacob Grossman. Found him congenial but not over clever. Has no time whatever for study. He read to me introd. to Klausner's History, Pt. II. Did not display much knowledge.

Mrs. Krass happened to be in same car. She was travelling to St. Louis, Surprised not to find her uppish. Conversation of same kind as with a manufacturer's wife.

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Friday, January 16, 1925

Arrived at 9:15 at Cleveland. Met at Station by Friedland, Wolpe and Engelman, the two latter Goldman's ffiends. Was taken to Hotel Sovereign. Found Goldman sick with grip; staying in hotel.

At 3:00 went with Grossman to the main T.T. Presided over by Friedland, where first session of convention was taking place. He was delivering speech in English. Organization of convention was followed by a brief talk in Hebrew by Rivalow of the Hadoar. Friedberg of Detroit acted as chairman. I was asked to make a few remarks. Though unprepared managed to say the right thing and ended with a correction of Rivalow's reference to suggesting that it should be.

Supper with delegates of whom there were about 100 at dining room of Jewish Center. After supper we went upstairs to synagogue. Gave sermon on Law of survival of Fittest to an audiece of about 2000. Spoke for 1 hour and 5 minutes. Left excellent impression. Seemed to hit nail on head with discussion of social climbing.

BOORUM & PEASE "NOEAR" (R)
BOORUM & PEASE "NOEAR" (R)

Saturday, January 17, 1925

To services at 9:45. About 600 present. Services old fashioned. Bar Mitzvah spoke in Hebrew. Grossman gave same sermon on Hebrew language as he had given night before at Nowak's Temple. Very thin stuff.

Went downstairs to dinner. Sat with Turoff and Friedland at table. After dinner Friedland called upon volunteers. Discussion of rather high level dealing with the problem of Jewish education. The main emphasis upon intensive schooling as against SS system. Religion as part of instruction was touched upon. Till 4:00.

Came 8:55 to auditorium of Jewish Center; found attendance of about 800. Friedland was talking. Novak followed him with greetings in which he made at least three, four breaks. He emphasized the importance of Hebrew by calling it and of religion.

I began speaking at 9:30. My subject was Function of Jewish Education in America. Address lasted till 11. Held the attention of audience.

I was followed by a talk in English by Turoff. He said that the trouble with Jewish education was that we want something for nothing. We want Palestine, Hebrew culture, etc. with a minimum of effort and sacrifice. He then told the story of Trumpelder Gissin, an only son whose father told the people who mourned for his son to stop their grief and of the rabbis who on a holiday signed petition.

For a foreigner who has been only three four years in the country he certainly spoke beautifully. He also wiped the floor with Novak.

Went to Jacobsons (friend of Goldman - an oldish man) where I had three cups of hot tea with milk.

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Sunday, January 18, 1925

Came to morning session at convention which was conducted variously in Hebrew, Yiddish and English. Among the resolutions adopted one was to introduce . I was appointed on committee to work out details.

Took dinner with Mr. & Mrs. Harry Kaplan, friends of Solomon Goldman. He was to Palestine both before and during the war. Brought over 30,000 in gold from Alexandria for relief work. Helped by Morgentau and American consulate. Had left his wife and two children in Haifa despite threat of massacre. His wife very intelligent; graduate of Gratz. At table every body talked at the same time. Three fine little girls, the oldest about Judith's age.

Attended afternoon session for a little while. The resolution was passed asking me to permit the publication of my address in Hebrew, English and Yiddish.

I framed a resolution which was adopted to the effect that the United Synagogue be requested to discourage the official recognition of Sunday school system.

Took supper with Katz. A fanatic and enemy of Solomon Goldman's. The fight now raging about having men and women seated together. A man by name of Jaffe who seems to have studied Talmud in his youth was with us. Heated discussion about Orthodoxy, reminiscent of three, four years ago at Center here. Told Katz and Jaffe they were menace to Judaism and that I would fight them.

Opera in Hebrew - Shulamith Fair.

At Bielaski's a supporter of Goldman's with Walpo, Kaplans and me more couple till after 2:00 in the morning.

Monday, JaMuary 19, 1925

Had meeting of little group, two from Cleveland (Garber and ?) and four from Columbus, Rivolow and Tauzner of Hadoar to get money to cover deficit. Could notget promise for more than 100 from Columbus.

At 12:30: Luncheon meeting at Stattlers with about twenty five to organize an SAJ unit. Among those present were Belaski brothers, Jackson, Berick (blonde, keen chap) Ralph Herz, young able lawyer, Walpo, Engleman.

Meeting successful; usual questions asked. Adjourned at 2:30.

On the way to hotel I finally remained alone with Engelman. He unfolded to me a long story of his disappointment in Goldman. He pictured him as self centered, with no spark of religiosity in him, out after applause and not interested in his real job. Goldman holds the group of intellectuals by reason of his mental brilliance, but he fails them emotionally and spiritually. Engelman, in whom I came to see a rather unusual type of man, described Goldman as intellectually honest, but emotionally and otherwise not so. I expect to get a letter from Engelman which he expects to send to Goldman resigning his (Engleman's) membership on the Board at the Jewish Center.

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Tuesday, January 20, 1925

Arrived home at 9:00; dawdled till about 3:30. Since then have been working on paraphrase of

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At about 9:00 this evening Max dropped in and told his story of how Unterberg tried to do him.

Unterberg and S. C. Lamport are taking over the Butchers and Drovers Bank. They took in Semel as a partner and arbitrator in

case of difference of opinion. They wanted Max to invest his money in shares in the bank. In addition he would hold a position that would require his getting in business accounts for the bank. For this he was to draw a salary. To insure his position Max asked for a ten year contract. Lamport and Unterberg at first refused altogether. But when they saw that Max won't yield, Unterberg had the impudence to offer Max a three year contract. Why I term it impudence will become clear from the following.

Max will bring a great deal of business to the bank. His good name, character and selling ability are an asset. But after he will have done all that and he will have been sufficiently exploited he will have to make way for one of Unterberg's sons or sons-in-law, or for one of Sam's brothers-in-law.

It occurred to me if children were taught to work out ethical problems in the same way as they work problems in geometry, it would certainly have more practical value than geometry. The above would be a problem like the following:

A= an honest man with good will as asset is looking for a job

B= a rich man, father of sons and sons-in-law)
) Both pose as great
C= a rich man with brothers in law) philanthropists and good Jews.

Suppose B & C combine and want to inveigle A. What is to be done to make B & C realize that they are exploiters, and (2) What is to be done to make the community realize that the charity that B & C do is tainted money?

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Wednesday, January 21, 1925

At Seminary from 10:30 to 2:00.

Signer was in the class while I lectured on interpretation of Genesis. He remarked afterwards that only after one gets out from

the Seminary does he begin to appreciate the value of the interpretation. He is rabbi in Sommerville near Boston. There are five congregations in Boston without rabbis. Jung was in Brookline where a new synagogue is being built. The most progressive is still in the stage of discussing segregation of sexes.

Worked on Midrash for Review (Gen. III)

Mr. & Mrs. J. Levy dropped in for a little while.

I learned from him that Turman who failed was guilty of crooked work. Here is a man who is the head of the Young Judea movement. What is to become of the low ethical standard of the men who stand in the forefront of Jewish life? It seems as though the Russian Jews are worse in this respect that the German.

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Thursday, January 22, 1925

Met morning class at Institute 10:45-11:30.

Kadushin 2:30-4:00.

Went to see Adler and told him about Unterberg's offer.

7:30: Asked Unterberg to furnish me some details as to plot and building. He promised to get the architect Davis to look into matter.

Saw play by An-sky at Unser Theater, 180 St. "Day and Night."

Enjoyed second act, Pinski and Hershbein had been with us. Promised to interest S. C. Lampert in the theatre.

Friday, January 23, 1925

1:30-4:00: Meeting of T.I. Faculty. Was pleased with results of mid-year exams.

Spent evening working on sermon for next day.

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Saturday, January 24, 1925

8:00-9:20: Watched eclipse of sun.

Preached sermon this morning on Religious significance of eclipse. Sermon was successful.

Main point was that the religion of themodern man is in terms of ancient conception of world and therefore must be brought up to date.

Bas Mitzvah of Naomi Klein.

3:45-6:00: Draxler and Karpf (head of new Communal School) called. Again they asked me whether I'd be willing to join faculty of the school.

8:45-10:00: Called on Jacob Kleins at the Patrician where they are celebrating the Bas Mitzvah affair.

* * * *

Sunday, January 25, 1925

At the Institute in the afternoon. At 4:30 introduced Yellin in Hebrew.

At 8:15 Seminary men about 15 met at SAJ. Decided to take up study of God Idea - Beckwith.

Interrupted meeting by going to see Unterberg who seemed much perturbed over Max's action.

At 11:30 went to see Max to hear againhis side of the story.

* * * *

Monday, January 26, 1925

11:30: Meeting at Matz's office to discuss apportionment of funds. Present: Masliansky, Wiernik, Raisin and Matz with me as chairman.

6:00 Goldstein's sermon - very poor.

8:15: Greenberg ready to undertake work on programs of study and discussion.

9:00 Meeting of SAJ. Much enthusiasm about diaries. Left in middle of discussion of report of building committee.

* * * *

Tuesday, January 27, 1925

Letter from Klein "While a few years ago I might have scoffed at such an innovation in our ritual, today I feel that it is only regrettable that the Bas Mizvah idea did not come into vogue many years ago."

* * * *

Thursday, January 29, 1925

Yellin had supper and spent the evening with me. Read to him passages from interpretation.

He once asked Wise why he named his institution "Institute of Religion" and not merely Jewish Institute. Wise replied that he would not have gotten half the money if he had not named it the way he did.

* * * *

Friday, January 30, 1925

2:00: Eisenberg came to discuss sermon. Mentioned that in their lesson this morning with Ginzberg they asked him whether it was appropriate to say when celebrating a Bas Mitzvah. He replied in the negative.

They also discussed . He maintained that he saw no reason for objecting to them. He also told them that he believed in a personal Messiah. Can you beat that?

No minyan at services in the evening.

Saturday, January 31, 1925

Very much annoyed this morning at the difficulty Judith encountered in getting into Barnard. A mere trifle, but enough to upset me.

No minyan this morning at Shaharit services. Small attendance; felt very blue. Administered a laying out to those present. Preached in choppy fashion what might have been a good sermon. Subject The Divine Right of Kings.

* * *

Sunday, February 1, 1925

2:15-6: Classes at Institute.

The lecture to post-graduate class ealt with primitive condition of life and thought of Israelites as they entred Canaan. Goldstein, a graduate of institute, remarked after lecture that he was afraid of the truth.

Discussion meeting of SAJ members. Bromberg in chair.

Berkson gave clear outline of problem of private vs. public school. The discussion that followed was unusually good. While I was not as good as I should have liked to have been I threw out a challenge to those who glorify the public school system.

Miss Baum, who is an old school principal charged me with knowing nothing about the school system. Berkson said I was muddle-headed. (A remark that left me dumbfounded). Others again were struck by the novely of my presentation.

In chat with S. C. Lamport I railed him about his supporting the Yeshiva - a man who never enters the synagogue. He showed me note from Hoover complimenting him on his efforts to establish trade

between Palestine and America. Then he showed me a note in which his father authorizes him to establish a Nathan Lamport chair in the University provided Rabbi Kook will have charge of arrangements. When I asked him how much he was ready to give he said $10,000. The impudence!

* * *

Monday, February 2, 1925

Went to Mrs. Fels to meet settlers from Palestine. They were not there. Met instead Capt. Aaronson. He hypnotized me. Pointed out wherein the ZOA of the world has gone wrong in overlooking and underestimating the achievements of the early settlers. The latter alone know how to deal with Arab population. Gave the analogy of English sending their home generals to finds Indians instead of using Washington.

He spoke of normality and deep religious spirit of Jewish settlers. Suggested that they would furnish proper material as leaders. I took fire. Suggested I would be ready to devote myself to such work in Palestine.

It looks as though it is coming to a break between me and the SAJ. The meeting which was summoned by means of telgrams was responded to by a base quorum. The committee on chairman for SAJ still had no report. No one of any account wants to take the chairmanship.

Then came the building report. Levy had met all the requirements exacted of him by the obstructionists. They were not satisfied Cohen, Liebovitz and Winer realizing that the motion might be passed authorizing Levy to close negotiations, began to discover all sorts of loopholes. I got so disgusted that I told them they were a lot of pettyifyzing lawyers and went away.

* * *

Tuesday, February 3, 1925

Judith told me she was not admitted to Barnard. She had all the required points, got very high marks in a number of subjects, only one 75. Reason given her was that she did not get as high marks as those that were admitted. It embittered me beyond words.

Attended meeting of Bernfeld ? Comm. at Wise's office. He was busy as usual. Some one rang him up to find out whether he would officiate this afternoon. W. asked whether parents were present or whether they knew about it. When told no he refused to officiate.

I learned that Klausner was proposed for Faculty of Jerusalem University but was turned down because of objection by Adler, Ginzberg, etc.

* * *

Wednesday, February 4, 1925

Stayed home on account of cold.

Abe Liebovitz came to see me to explain his action at the meeting last Monday night when he too acted the obstructionist.

He mentioned the lack of success of committee on chairman due to failure of those on committee to compromise.

* * *

Thursday, February 5, 1925

10:45-11:30: Last of six lectures to graduating class of Inst. on Function of Jewish education in America.

Faitlovitch called. At last I learned to say no. I saw before me a much crushed and disillusioned man.

Goldberg a seminary student came with his sermon- hodgepodg.

Greenberg,(Kadushin's friend) came to report on his preparation of outline for study and discussion at SAJ groups.

Spent the entire evening at Eno's (W. 180 St.) explaining the SAJ to a number of friends he had invited with a view of making them members. His wife was mainly instrumental in bringing them.

Met Miss Guttman, TI graduate who teaches his child Hebrew.

A Dr. Rongeg and Mr. Goldberger (principal of a public school) were chief disputants.

Usual arguments about American civilization being adequate and nationalism being antiquated.

* * *

Saturday, February 7, 1925

Delivered sermon on Palestine. Its spiritual significance. Good attendance and sermon well received.

Visited the Joseph Levys. He reported that they are about to close on the 86th St. proposition for the S.A.J.

Called on the Darmans. He reported his intention to organize an SAJ unit to be headed by a rabbi. He is in touch with Schussheim to establish one in Providence.

* * *

Sunday, February 8, 1925

Taught at Institure 2:15-6:00.

Met Seminary group of about 13 men. Read and discussed Chapter I of Beckwith's Idea of God. 8:30-11:15.

* * * *

Monday, February 9, 1925

An eventful day.

Spent greater part of morning preparing for talk at luncheon given to May Lamport who is to go to Palestine next week. At luncheon 1:30-3:30. Talk successful.

Meeting of Matz Foundation Fund, 4:00-6:00.

At 6:30-7:20 Dr. Rieger and Miss Levinson came to discuss the meeting of next Thursday. Tried to induce me to get people to give to fund. Have learned to say no.

8:30-11:00. Meeting of Board of Trustees at which Levy announced that 11½-15 West 86 St. was finally purchased for the S.A.J.

Before meeting I had to straighten out matter of report on chairmanship with Levy and Abe Liebovitz.

At meeting Harry Liebovitz was nominated and voted in unanimously. He made a little speech and I made one.

Bromberg asked me to explain the work I intended to do with study group. Everything went off satisfactorily.

* * *

Tuesday, February 10, 1925

Lang, exec. secy of SAJ spoke to me about his intentions to give up his position with SAJ to conclude his course at the Seminary.

Asked Jesse Schwartz to come to see me. When he came I made him the offer of the position as assistant Rabbi of SAJ. He had had his heart set in taking charge of a community and grappling with its problems all by himself. Said he would think the matter over.

* * *

Wednesday, February 11, 1925

10:30-1:30 at Seminary teaching.

Wed Feb 11, 1925
10:30 - 1:30 At the Seminary Teaching.
depressed
Crestfallen because of following incidents:

1. Forgot the verse in Job in conversation with Max.

2. New student told me Davidson said to him he does not have to take Homiletics.

3. Was misled to believe slough of abusement was in Bunyan.

jealous → 4. Finkelstein handed me copy of his book "Self Government."

5. Have been working all the rest of the day in hope of writing out address in Hebrew, but had to give up.

* * *

Thursday, February 12, 1925

Read Vol. III of Schechter's Studies. Could not but note his wide knowledge.

3:30-7:00: Educational conference. Spoke on the need of organizing H? movement.

8:00 Miss Prussin called. Gave her Kent and Baileys.

9:00-10:00. Called on Harry Liebovitz. He excused himself for not calling because he had a cold. Discussed SAJ problems.

* * *

Friday, February 13, 1925

Prepared letter for S. C. Lampert in answer to Tauner's criticism of Zionist movement.

Vexed by little things of no account.

Had Isidor and Sylvia for supper.

Isidor seemed interested in notes on Midrash.

After they left at 10:40 began working on sermon for next morning.

* * *

Saturday, February 14, 1925

Gave sermon on "Torah Min Hashomayim" - satisfactory.

Went to see Yellin. He intimated possibility of going as visiting lecturer to University.

Asked me to help him secure funds for the building of Teachers Seminary.

* * * *

Sunday, February 15, 1925

2:15-6:00 Taught at Institute.

8:00-10:00 Had talk with Miss Berman. Suggested to her possibility of taking position as executive of SAJ.

11:30-12:15 Read report on Political activities of Zionist organization. The mass of opposition to be overcome is enormous. Vatican, France, ~~Communism~~ Commission on Mandate.

12:15 Article in Hilbert - Ruling Ideas in America.

* * * *

Monday, February 16, 1925

2:00-4:00 Rabbi and Mrs. Kadushin: just chinned.

4:00-5:00 Karpf again insisted upon my consenting to join staff of communal school.

5:00-6:00 Miss Kadushin with her troubles.

6:00-7:00 Walk

8:00-8:30 Unger read his sermon - half-int.

* * *

Tuesday, February 17, 1925

One of those horrible days. This morning received $500 check from May Lamport for SAJ use.

4:00-5:00 Arnoff of New Bedford, Mass. came to ask about forming an SAJ unit.

6:00-7:00 Davidowitz of Atlantic City used SAJ as bait to get me to speak in his synagogue. Asked him tomake sure that he can form such unit. Maybe I wrong him.

Called up Mrs. Spielberg about taking Adline out of Hebrew school. Basic reason that Adeline has no companions in school.

In fit of rage called up Levy, told him I feel like telling them to sell the building. He added fuel to my blames by mentioning that S.C.Lampert offered $5000 with a string.

* * * *

Wednesday, February 18, 1925

10:20-1:45 at Seminary.

4:30 Rev. Mertnick about a European girl relation of his to come to Institute.

Miss Kadushin about her anxiety on the eve of her getting married.

Long trip to Manhattan Beach. Had supper at Grossman's. Eckstein present.

8:45-11:00: SAJ propoganda meeting at Eckstein's temple. About 15 out of 60 signed up.

Mr. & Mrs. Fox - aaronson (president of synagogue) and the others who gave in their names met at Grossman's house and took further steps to organize.

* * * *

Thursday, February 19, 1925

Worked on Midrash for Review.

Joined a seminar conference course given at 242 W. 76 St. by Federation for child study.

3:45-5:00 Attended first lecture. Learned a great deal.

6:00 Furth - K.H. agitator, came to see me.

Received telegram from Pittsburgh signed Heilprin saying "Will have meeting Sunday afternoon, March 22."

8:30-10:: First session of men's study group at SAJ. About

17 present - Began Conklin's Direction of Human Evolution and Digging It Through, Atl. Mon. Feb/25. Satisfactory.

Shmoozed and dawdled with Joe Levy rest of the evening. I was amused at what he told me about Harry Liebovitz 27 years ago being a sort of slave driver at his father's ~~kidding~~ bidding. The latter gave Harry a punch in the stomach for not attending to his slave driving sufficiently.

* * * *

Friday, February 20, 1925

Received invitation from ZOA to represent it at dedication of University in Jerusalem. Called up Cyrus Adler in Philadelphia for leave of absence. Said he would refer the matter to Board. Meantime he told me he was invited but thought it more important to raise money also about confusion due to Hurwitz's inviting S. C. Lampert to represent Menorah and S.C. asking for privilege to represent various universities. In this Hurwitz anticipated action of special committee consisting of Warburg, Marshall, Marx and Cardoza designated to write the various universities to representation. Adler also asked me to call up Mack to tell him about my invitation, which I did.

8:00-10:30 A story by

10:30-200: Preparation for sermon.

* * *

Saturday, February 21, 1925

Sermon on Democracy as Aim and Method - satisfactory.

* * *

Sunday, February 22, 1925

2:15-6;00 at Institute

6:00-6:45 With Brogin and Scharfstein in absence comm.

8:00-11:45 Seminary group with whom I discussed 2nd chap. in Beckwith's Idea of God. Present were Geffen, Burstein, Rosenblatt, Hurwitz, Granowitz, Jesse Schwartz, Steinberg, Jacobs, Israel Goldstein,

Parzen.

Hurwitz started again insisting on experience of the divine. I showed the men how I tried to solve the problem for myself. They were very much impressed.

* * *

Monday, February 23, 1925

4:30-6:30 Chernowitz. He wanted to see me, but I felt I ought to go to see him. Complained of lack of true spirit in Wise's Institute.

Agreed with me that we shall need in Palestine a legistlative body that will be prepared to make .

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Tuesday, February 24, 1925

3:30-4:45 At Weizmann: Morrison was with us. Dwelt on desperate position of European Jewry, especially Polish. Why the Zionist movement is bound to call forth fear.

* * * *

Wednesday, February 25, 1925

10:30-1:45 At Seminary. Unger delivered the sermon. What a pity!

8:15 Met Mr. Fish of the Alumni Menorah. Ready to be picked up and interested in the SAJ

8:30-10:00 Study group.

After meeting, Harry Liebovitz talked over meeting next Sunday night and anniversary dinner.

* * *

Thursday, February 26, 1925

12:00 Margoshes in reference to writing for the Review. Looks promising.

2:00-4:45. Conference with Berkson in reference to school.

He gets on my nerves.

Lang described the attitude of the children as being "Teach me if you can."

* * * *

Friday, February 27, 1925

Adler called up at 9:30 telling me that Seminary Board has granted leave of absence. Also that I am to convey Seminary greetings.

Set about making arrangements about work in Seminary and Institute.

Called up Hyamson. He thought I was a student. When he learned who it was he was very gracous about taking over work in Homiletics for rest of term.

Levine to take over Midrash and act as chairman of Institute staff. Honor to help him.

Family thrilled.

*At night worked on sermon for next day.

* * *

Saturday, February 28, 1925

Sermon on Hebrew University at Jerusalem - Its Significance. successful.

In the afternoon - Harry Liebovitz's at home.

8:30-10:00 Lea Rosen's reading. I shed tears. The inner experiences of the Bible Makers were lived over. Divine art.

The vulgarians jarred me beyond description. Ted Schneider, Samuels, Frances. They profane the holy.

* * *

Sunday
~~Sunday~~, March 1, 1925

2:15- 3:00: At Institute.

The students expressed genuine regret at my leaving. Talked to them at 5:00. Spontaneous get together.

Xxxxx

At SAJ meeting: first members' business meeting in a long time. Spoke about the building. Collected $60,000.

at 8:30 Karpf called up. Promised to undertake work in communal school, especially as he did not insist upon my teaching during September.

* * *

Monday, March 2, 1925

12-30-2:30 Matz Foundation Fund. Wernick told story of Adam Rosenberg climbing up many flights of stairs to ask him to use his influence to get Rosnaow (well known scientist) to obtain some honorary state position. This same A. Rosenberg has to be helped by Fund.

2:45-4:00 Chat with Benderly. He gave me many helpful suggestions.

In the evening Benderly rang me up about a plan which would involve Honor's giving up part of his work at Institute, I objected but we didn't discuss it any further.

8:45-10:45 SAJ Board meeting. Fine spirit prevails.

* * *

Tuesday, March 3, 1925

Was shocked to read that Abel who was present at the Matz meeting yesterday afternoon and was appointed to look into the case of an applicant for assistance died suddenly last night.

12-1:00 Chipkin and Honor called to discuss Institute matters.

Chipkin suggested Miss Ephraim for SAJ

2:30-3:00 with Lipsky. He wanted me to send in address to be delivered at University.

* * * *

Wednesday, March 4, 1925

10:20-1:45 at Seminary. Students gave me simple but cordial send off.

Spoke to Adler. He informed me of resolution to be transmitted by me. Gave him account of the way I arranged affairs at Seminary and Institute. Turned up his nose at Kadushin.

4:30-6:00 Son of Rabbi Reines bored me with his insistence that I get money to have his father's works published. Rabbi Berlin wished him on me.

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(End of Volume II)

VOLUME III - March 12, 1925 - May 3, 1928

If it be true, as Carlyle said, that happy is the people whose annals are tiresome, I ought to be adjudged, in the light of these annals, a happy man. January 22, 1927

Monday, March 9, 1925

Arose at 7:00. Got through with breakfast 10:15.

Had interesting chat with Fischman about the prospect of Jewish newspaperdom. Two years ago he advised Friedkin the owner of the Jewish Morning Journal to start a Jewish Daily in English but Friedkin turned it down. The talk turned to Miller of the Wahrheit. Miller lost out because he sponsored unpopular causes - urged the unions not to employ gangsters, came out for allies in beginning of war. He also pointed out the opportunity to get Palestine 1½ years before the Balfour declaration.

* * * *

Thursday, March 12, 1925 (S.S. Olympic)

On board of the Olympic which sailed from N.Y. last Monday midnight. I am on the way now to Palestine to represent the Zionist Organization of America at the dedication of the Hebrew University of Jerusalem. I do not feel that I owe this honor to real merit or achievement but simply to a combination of circumstances which have put in my way this extraordinary piece of luck. A few weeks ago on the Sabbath before I happened to preach a sermon on the importance of the Haluz movement in Palestine. Among the listeners there happened to be a Mrs. Jacobs, an ardent Zionist and Hadassah worker. Accordingly when at a meeting of the Zionist administrative committee the question came up about sending someone to the dedication of the University to represent the Organization, I understand that Mrs. Jacobs proposed that I as an American Jewish scholar (sic!) and a Zionist ought to be asked to go to Jerusalem. Maybe I am wrong about Mrs. Jacobs being the one

to have suggested my going to Jerusalem. Abe Liebovitz informed me that the question as to whether I would be willing to take the trip had come up some time before that at a meeting of the Keren Hayesod Board. But it really makes no difference for the point that I want to make which is that I pass among the laity for a great scholar and therefore am being accorded an honor which I feel should have been bestowed upon some one far more deserving than I am.

When I received the invitation from Lipsky on Friday, February 20, I hesitated for a while whether I should accept it or not, but I soon came to an affirmative conclusion. I got immediately into touch with Adler in Philadelphia to find out whether I would be granted the necessary leave of absence. He said he was not authorized go give me an immediate reply but he felt that I would get the permission asked for. It was only as a matter of formality that he had to get the authority from the Board. In the long conversation which he held with me on the phone he informed me that the whole matter of invitations to the dedication exercises of the University was being mismanaged and that as a result of this mismanagement S. C. Lampert took it upon himself to obtain letters of greeting from the various universities. It seems that whenever Adler has anything to say about Zionism or Zionists he must find some cause for complaint.

On Friday, February 27 Adler informed me that the Board had granted the permission I asked for, and that I was also to represent and bring greetings from the Seminary. I confess that I would have been extremely annoyed if the Seminary had not asked me to represent it. Whatever doubt I may have entertained about going was now completely dispelled. I at once called up Hyamson and Morris Levine of the T.S. to ask them to take over my work at the Seminary for the rest of the term. From that moment to my departure the week following I was in a state of tension. I had to deliver a sermon on Sat., February 28 and a talk

to the SAJ members about the building on Sunday, February 29, to write an article for the New Palestine and to deliver an address at the Third Anniversary ~~xxx~~ of the SAJ. Originally the dinner was to take place on Purim (March 10) but it was transferred to Thursday, March 5 so as to have it serve in addition as a farewell dinner to me in view of my departure to Palestine. There were also work to round up at the Seminary and Institute, calls to make and telephones to answer.

Everything was fairly well attended to. I was in too much of a daze to do justice to the subject of the university when I addressed the students and the SAJ members during that week. [I was really unprepared for that outburst of genuine friendship on their part.] At the Anniversary and Farewell dinner Weizmann and Lipsky were present and spoke of me in the highest terms. Harry Liebovitz, the new and efficient chairman of the SAJ actually embarrasses me every time he speaks of me. When I rose to speak I kept entirely to my notes which dealt mainly with the SAJ and hardly alluded to the University. I even forgot to thank Weizmann, Lipsky and the ZOA, and seemed to take no cognizance of the friendly spirit of the SAJ.

On Friday night a large contingent of the SAJ came to the boat to see me off. I got a number of gifts which I cannot receive without mixed feelings of delight in their possession and uncertainty as to my measuring up to the idea that the senders have of me. Mrs. Unterberg gave me a check for $500. The Darmans sent me a beautifully fitted leather bag. The Friedlaender Extension classes sent me a pair of field glasses; besides smaller gifts from other friends.

On board the steamer I have been busy working on the address I have to deliver at the opening of the University. I worked on it for almost four days and I am still in doubt whether it is any good. I am writing to show it to Weizmann who is also on board. We do not see very much of each other here. I keep to my room working most of

the time, while he works "prospects." We have had however two long intimate chats and two others in which some of our friends participated. I wish I could remember the talk on Purim afternoon which turned upon his experiences with Allenby and the English Administration in March 1918, and with Briand on the day before the San Remo confirmation of the Mandate. His accounts of the hardships encountered, the obstacles put in the way, especially the Vatican, of the hairbreadth escapes from complete collapse and of the fidelity of Lord Balfour, would make much nobler reading that our present Megillah. I wish we Jews were alive enough to replace our traditional Megillah with an account of some of the recent events which point to a divine providence that is making for the rebirth of the Jewish people. Weitzman repeated more than once that he was sure that a כשפקה עליונה was directing the course of events in Palestine.

(from end of page 3 through end of page 64 in original text, all in Hebrew.)

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Wednesday, June 17, 1925

Returned from Palestine last Friday, June 12, 9:15 A.M.

Preached on Palestine Saturday morning at services which were quite well attended, considering the lateness of the season.

Spoke to the children of the SAJ School Sunday morning.

Was given reception by the members of the SAJ Monday night. Address successful.

Was given reception yesterday by staff of Teachers Institute.

Attended meeting of Matz Foundation Fund this afternoon.

Harry Liebovitz was over to the house this evening. We discussed SAJ work for over two and a half hours.

* * * *

Monday, June 22, 1925

I am working at the present time on the course which I intend to give this summer to the class at the school for Jewish Communal Work. I cannot say I am having an easy time of it.

* * *

Saturday night, June 27, 1925

Had a meeting with the staff of the Teachers Institute on Tuesday morning (10:00 to 1:00). The main object of discussion was the work with post-graduate students. The difficulty with those who have been taking post-graduate work this year has been that they had forgotten a great deal of what they had learned in the Institute when they were undergraduates. Every time the subject of lack of knowledge on the part of the students becomes matter for discussion, I groan inwardly at the realization that with the best of intention the vast majority even of willing students cannot do justice both to their secular and to their Jewish studies. The rivalry between Jewish and non-Jewish culture goes on forever in the lives of these young people. Instead of sympathizing with them, most of our faculty members take the attitude of pedants who are interested only in their own subjects and cannot see the human side of the problem.

This same tendency on the part of most of the members of the faculty is apparent also in the exacting demands which they would make of those who would wish to work for the Master's and Doctor's degree. I am especially annoyed at the inflexible and unimaginative attitude of Rabbi Levine.

In the afternoon of that same day I met with Dr. Adler and Mr. Unterberg in the Biltmore Hotel in reference to the next step to be taken in regard to the new building which is to house the Teachers Institute. In the course of the palaver which as a rule precedes all

such conferences, Adler alluded to the fact that Judge Rosalsky had intimated some time ago the possibility of a rapprochement between the Seminary and the Yeshiva. Also recently Dr. Solomon Zeitlin (of whose appointment as professor at Dropsie I learned during the conversation) mentioned to Adler a conversation in which the old man Lamport is supposed to have said that he sees no reason why the Seminary and the Yeshiva cannot get together. O ye gods! That's all I need.

On Wednesday I was present at a meeting of the Building Committee of the SAJ which took place at the Lafayette. The meeting was very well attended and action was taken to authorize the exeuctive committee to accept the lowest bid on the renovation of the building, which was $3,500. Harry Liebovitz works like a Trojan. Goldman wanted me to persuade Polstein that the auditorium should be used for social purposes as well as for services. There was another matter that I knew Polstein would not consent to, namely the seating of men and women together. In fact, I understand he threatened to resign, if his wishes in these matters would be disregarded. I felt, however, that that was not the opportune time to discuss such questions. I am quite sure the SAJ will allow social affairs to be held in the auditorium and will have men and women sit together during services.

Wednesday evening I attended the Siyum of the Israel Friedlaender Classes. It was as usual a very spirited affair. There were many "speeches." Chipkin talked too long and too often. But he is such a decent chap that I have no right to find fault with him for anything. My talk was well received. The point I made was the promise of a revived Israel, which I observed in the messianic mood of the Haluzim. What we need is that same Haluzim spirit applied to the needs of Jewish life in the Diaspora.

Yesterday I worked all day on the material of Teachers Institute reports for the Register.

Today I had the surprise of my life in the visit of Mr. Idelson the former cantor of the SAJ and now instructor at the Hebrew Union College. I must admit that I have by no means done the right thing by him in having ignored him completely from the moment he left New York. A certain priggishness on my part has been mainly responsible for my rudeness. Right after he left I happened to receive a letter from somebody stating that Idelson has misapplied some funds. This led me to feel that I should not carry on any correspondence with him, although I owed him thanks for having published a laudatory article about me and my work in the SAJ about two years ago in the [illegible].

Possibility of position H.U.C.

The surprise consisted in his suggesting to me that I would feel much more at home in the HUC than in the Seminary, and that if I were to get a call to occupy the position left vacant by the death of Prof. Neumark who taught Jewish Philosophy, I ought to accept it. He suggested that it might be advisable for me to deliver two or three lectures as a visitor to the HUC so that the authorities might be convinced that I am not hostile to the reform movement despite the strictures which I have been known to make upon it. I authorized him to take the matter up with Morgenstern.

* * *

Thursday, July 2, 1925

Sunday of this week I took the trip to Portland to see mother. I got there Monday noon. I did not stay very long before a committee of Keren Hayesod workers headed by a local lawyer, Mr. Pinanski, came to request me to give a talk to the group of K.H. workers who were to come together that night and give their final report on the campaign that they had been conducting. Reluctant as I was to accede their

request I could not very well refuse them. The talk which dealt with my impression of Palestine was very well received. I began by saying that if I refrained from testifying I would come under the category of those referred to in Leviticus in the verse p.68 .

I was glad to find Sophie improved in her health and looks. Mother tyrannizes the household as much as ever and Phineas is just as fussy and unsystematic in his work and personal habits as he has always been. In his thinking he does not manifest the least sign of ever being able to break the charmed circle of banalities.

I got back to the city yesterday. In the afternoon I took part in the meeting of the Trustees of the Seminary to discuss the question of location of the contemplated Teachers Institute Building. The meeting took place at Marshall's office. I made my report on the advisability of locating the building somehwere in the neighborhood of Union Square.

After some palavering about the possibility of having the TI building together with the other buildings of the Seminary, and the repetition of the various statements about the Seminary's present location being unfortunate, a committee consisting of Stroock, Unterberg, and myself was appointed to make a canvass of the neighborhood I suggested.

This morning the staff of the TI met. We went over the names of the students of the different classes to determine their status for the coming year. Everything proceeded in orderly fashion with the exception of a momentary display of ppevishness on the part of Levine when Honor suggested that we take up the question of exempting from examination students who attained a very high mark.

Excerpt.

This evening Lena and I went to see the W.P. Goldmans who are leaving for Europe. I really like the man for his very simplicity.

From nine to 11:15 I spent with Dr. Jacob Sonderling, formerly of Hamberg. A man in the forties, well built, quite good looking, impressive features, longish and well trimmed beard, neatly dressed in frock suit. He came to ask me to help him find a position where he would be able to function as rabbi to the measure of his ability. He is occupying at present a position in Chicago. He is very unhappy there because he cannot bear the people. According to his description ethical considerations play no part whatever in their Judaism which is strictly orthodox as far as heir avowals are concerned, while in practice they vary from strict observance to the most indifferent laxity. They give little thought to the Jewish upbringing of their children. Their grandchildren usually attend the Sunday schools of the ~~existing~~ Reform temples.

As far as I could make out, his approach to Judaism is very similar to mine. Our conversation at first turned, accordingly, upon the absence of any formulation of Judaism from a modern and national viewpoint, ~~or~~ and the faintheartedness of the rabbis who are in sympathy with this point of view but who prefer to maintain the attitude of ignoring questions of principle. A year ago Sunderling stated at the meeting of the United Synagogue that its position is that of one who has given Orthodoxy but who has not yet accepted Reform. It should have the courage to form and defend convictions of its own. To which, R. Hoffman retorted that Sonderling was a German and therefore insisted on principles. We in America believe in doing work and not bothering about principles.

In his experiences as war chaplain with Polish and Lithuanian Jews Sonderling says that he found it necessary to give up the philosophy

of Judaism which he had acquired as a disciple of Herman Cohen. Contact with real Jewish life made him realize that most of Cohen's philosophy was cold and irrelevant.

Sonderling mentioned a "Rebbi" whom he came across in Europe and in whom he saw real evidences of spiritual exaltation. Joined to that spirituality was a deep sense of humanity. "Hasidism is nothing more," said that Rebbi, "than finding a place where people do not pass each other in cold indifference, but where they take a sympathetic interest in one another." This Rebbi of Bunyim happens to be in New York just now. Sonderling said he would make it a point to look him up.

In a conversation which S. had with Kaufman Kohler he told the latter that Reform made a fatal mistake in seeking to adopt the prayer book to present day needs. According to Sonderling it is important that we preserve that which helps to maintain the unity of Israel, and as for the passages that cannot be accepted literally we can get ourselves into the frame of mind that can read those passages with the thought of their historical setting. Kohler replied that that was sophistry. On another occasion when S. argued in the hearing of Kohler against rationalism as the supreme guide in Judaism Kohler declared that he felt hurt by what S. said against rationalism, because he, Kohler, was a thoroughgoing rationalist. Yet he could not fail to depict a certain music in Sonderling's plea for irrationalism.

* * *

Friday, July 3, 1925

Studied a few minutes while in T'philin the treatise of Baba Mezia- 2a . Shocked by statement in Rashi proving that the lost animal of a heathen should not be returned. The spirit of the law in Ex. 23 is certainly superior to that of rabbinic Judaism.

I read an extremely lucid review of Watson's Behaviorism in New Republic of July 8. Watson's contribution seems to be in dispelling the notion that thought can be explained in terms of non-material mind. On the other hand in treating it merely as a function of the organism he simply repeats in different words the old materialistic theory of Buchner. The value of a scientific theory which is almost the same as the test of its truth - is in its help to manipulate and readjust oneself more in accordance with reality. Since the conception of thought as nothing more than the function of the organism is in no way helpful in manipulating the organism more in accord with reality, that conception is not exhausitve of the truth. As a matter of fact the behavioristic explanation of thought is like explaining the reality and inwardness of a symphony in terms of air vibrations. The mechanical understanding of music will not help or stimulate one to think musically. Nor will the behavioristic understanding of thought help or stimulate any one in his mental life. It is true of course that knowing the mechanical conditions of either music or thought does help one in bringing about the conditions that make for either, but there is always some element present besides the mere knowledge of the mechanical conditions that is necessary to create those conditions. We must always fall back upon Aristotle's resort to final causes in the operation of mind processes, and final causes, in so far as they cannot be resolved into efficient and the other types of causes imply the presence of non-material mind.

With the prohibition of thought as the policy of the Seminary I feel like a bootlegger.

I have been troubled a great deal about the course in Religion which I have been giving for many years at the Institute. I have come to realize that in all the years of training which the

students receive before they come to me nothing whatever is done to prepare them for the comprehenion of Judaism as a natural development. It therefore devolves upon me to revolutionize completely their ideas about Judaism. To be true to my task I should not only succeed in undermining their old ideas but also inculcate in them a constructive attitude in terms of modern ideas. The time allotted to me and the immaturity of most of the students prevent me from achieving my purpose.

This year on account of my trip to Palestine I turned over the course to Kadushin during the last three months. I asked him to conduct an oral examination whereby he would ascertain the effect of the course on the students. I received from him the following report:

Finkelstein: While she has come to believe that the Bible has natural development she can't give up belief in miracles. (slow thinker.)

Friedland: Didn't think about God etc. before; now is interested. Question she asked: "With old basis for ceremonies gone, what is your new one?"

Cohen: No longer regards Bible as fairy tale - argues with radicalfriends about God, etc.

Stern: The natural approach to the Bible and miracles appeals - long in doubt.

Gorelik: Impressed by the new idea that Israel is a people like all others - developing from tribal stage and tribal ideas (not from one man, Abraham).

Langer: Had thus far anthropomorphic view of God and it meant much to him. Torah no longer Revelation. Says he thinks now of God as a "function of the human understanding."

Goldberg: (college graduate - took courses in philosophy) His personal God destroyed for him in course - feels that to be destructive. Found new attitude to Bible helping much, however.

Kummel: Has no conception of God or feeling for idea; can't pray. New attitude to Bible helpful, however.

Klein: Course had effect of tremendous change, all dazed now; can't accept the old anymore (very strict upbringing). Feels course to have been destructive, but waiting and hoping.

Spiritos: Curious but not deeply interested in question of God or the Bible was report.

Kaufman: Twofold effect. From concrete God to vague conception now. Hadn't thought much on that before. Afraid to. Now deeply moved and interested. Feels Bible has human background now; nearer to her.

Maslansky: Had read my articles, etc. From being indifferent, she became interested in Jewish ideology.

Pollack: Similar change as in Klein's case, but more docile and sure at the same time of the value of the new.

Yddlin: Bible had been fairy tale to her; now feels it of greater human worth.

Horowitz: Similar reaction.

Sobler: (radical background) Takes Bible more seriously now; interested in ideology for the first time.

Goldstein: (orthodox background) Had been afraid to think; more real faith in Judaism now.

Hyman: Says it has made her do more thinking for herself; is full of questions, eager and seeking.

Schimselevitz: (poetic) Had taken Bible and God-idea as beautiful poems; feels that it harms to treat them scientifically; muddled, she feels, now.

Biegeleisen: Very much attracted to notion that God-idea must be individual; result of one's experiences.

Vilkomerson: feels hazy and pessimistic, but wants to think.

Soyer: (poetic) Liked childhood conception of God; rather sure of herself.

Machlowitz: Is still a child and really doesn't grasp the new ideas; has her own dream world.

Morgenstern: God mind; had gotten my views from and discussed them with her sister (now dead). Very much alive and eager despite a certain pessimism.

Schwartz: Institute in general had effect of breaking up his orthodox views. He took refuge in the Prophets feeling they at least were worthwhile (must have been Silks' work). Since taking the course he notes twofold effect: complete loss of personal God, of desire to pray, etc. (which he laments); has now more courage, however, to think.

Itkowitz: Intellectual difficulties caused him to break with his very orthodox family; drifted away from observances, etc. Bible, etc. was anathema to him. But course has "brought him back to Judaism" he says, for he sees a rational basis for it now for the first time.

* * *

Friday, August 28, 1925

This is the first summer that I have spent entirely in the city. The main reason for my staying in the city has been that I had undertaken to give a course in Judaism at the new school which was organized recently known as the School for Jewish Social Workers. Its director is Mr. Maurice Karpf who at the suggestion of Abi Dushkin and Drachsler met me along time ago and tried to induce me to give a course at that school which was then in the process of organization. Little did I realize then that I would get so much out of the course personally. I do not refer to the honorarium attached to it which is more than I ever expected, twenty dollars per hour, but to the stimulus that it has afforded me to put into shape my ideas on Judaism as a civilization. It was the first honest-to-goodness course in which I was absolutely

free to speak my mind. The result has been extremely gratifying to me. The students though having little Jewish background, with the exception of two or three, are all intelligent and interested. I have thus been able to accomplish this summer more than I did during a good many of the preceding summers.

I cannot say that my health has been satisfactory. Although I seem to have escaped the rose fever this year, I have been having aches and pains, especially in my legs. Although I hate the idea of giving in to myself and annoying the family with complaints, I deplore the fact that this continual ailing prevents me from putting in as much work as I should like to and especially from being exuberant and cheerful. Believing that bad tonsils were the cause of these ailments I had them removed. The operation took place on Thursday, August 6 at Mt. Sinai Hospital. Dr. Kaempfler was the physician who operated with the aid of a local anaesthetic. I stood the operation very well and recovered rapidly. I resumed the lectures last Monday, August 24 after an interruption of only two and a half weeks.

Rabbi Arthur Neulander has been engaged at my suggestion by the SAJ to act as Assistant Leader. Lang who has been acting as Executive Secretary during the last three years has found himself compelled to give up the position in order to be able to finish his course at the Seminary.

* * * *

Sunday night, September 6, 1925

Last Thursday I met the Seminary students from 2:30 to 4:30 at the SAJ. Rooms to discuss with them the sermons for the High Holidays. I confess that I should have done that in previous years. But it did not occur to me to meet the men, until last year when it was too late to have more than one conference with the few who had still

remained in the city. I am trying to make good my oversight of previous years. I must say I found the discussion rather stimulating and certainly necessary in view of the low ideal which most of the men are apt to set up forthemselves as to the task before them. In a sense, they are not to be blamed when one considers the callous and apathetic audiences they have to address on the High Holidays.

At 5:00 Rabbi Sam Cohen came to see me and requested me that I write to Unterberg to ask him to accept the chairmanship for Greater New York of the campaign for a synagogue center in Jerusalem. He also asked me to install Rabbi Louis Epstein in his new position in Brookline on Sunday, September 13. Although I do not regard Sam Cohen as a friend I feel that I have to cooperate with him in any undertaking that makes for Jewish unity and helps to create additional Jewish institutions. I therefore promised to write to Unterberg, which I did that very evening. I would also have gone to Brookline, but I recalled that I have to begin teaching that Sunday at the Institute.

Right after Cohen came Rev. Levitzky of Wilkesbarre to ask me to help him dedicate his new synagogue Sudy Sept. 13. I told him I was unable to accept. He also spoke to me about some work which he and Arzt have been doing with a few Jewish girls who attend the Catholic College in Wilkesbarre, forthe purpose of training them to become teachers in the Hebrew schools. He asked me to make some arrangements whereby these girls would feel that they are students of the Teachers Institute. I promised to connect them in some way with the Israel Friedlaender classes.

Yesterday Dr. Eisenstadt, Govt. Rabbi of Petrograd, came to see me. He is about fifty five, of rather pleasing personality, of medium stature, and heavily built. He gave an account of what he suffered at the hands of the Bolsheviki as part of the story how the Jewish Communists are exterminating Judaism in Russia. He fled from Petrograd after he served a sentence of one year's imprisonment in his own house. He was offered various positions, one in Finland, which he did not accept because of the small number of Jews -4000 in all - who are shut out from the rest of world Jewry, in Berlin where there are still a number of Russian Jews, and one in Paris, as chief Rabbi of the Russian Polish element there of whom there are more than 30,000. Israel Levy encouraged him to accept the Paris position, but at present the wherewithal to pay the salary does not exist. Perhaps Adler might secure the necessary funds. I promised to speak to Adler.

Eisenstadt has also been offered positions in Montreal and in this city; in the former city, to take charge of a school; here to head the Yeshibath Jacob Joseph and to teach in the Elhanan Yeshiba. Recognizing in him a man of modern views I advised him against identifying himself with those institutions.

Dr. Zeitlin also called yesterday. I never derive much pleasure from the conversation with him. He does not strike me as sincere in his ~~pretended~~ friendship for me.

* * *

Friday, September 11, 1925

Last Monday night I invited the Faculty of the Teachers Institute to spend the evening at my house by holding an informal discussion concerning conditions at the Institute, and how to improve them. It was not because there has arisen any crisis that I called them together. On the contrary, the work is running so smoothly that there is

the danger of its becoming mechanized. Somehow I never found it necessary to call the Faculty together on the eve of our resuming the courses. This time, however, it occurred to me that the morale of the Institute would be benefited by having the meet one another at my home before the term started.

Those present were Honor, Levine, Scharfstein, Bavli, Chertoff, Brogin and ~~Grey~~ Dewey. Absent were Kadushin and Silk.

T. 1. Faculty over emphasize Not Jewish at expense of content

Most of the men, despite the fact that they have adequate knowledge of their respective subjects, have little mastery of the art of education and still regard the purpose of any kind of education as being ability to remember and quote text. In addition, being modern Hebraists, they are zealots for the employment of Hebrew as a medium of conversation. They almost refuse to recognize that we are living in an American environment and view the encroachment of Americanism into the lives of our students with a good deal of jealous hostility. I must confess that while on the positive side I am probably no less in favor of making as mch use of Hebrew as possible, I part company with them when it comes to excluding the use of English. Being a compromiser and a syncretist by nature, I try to abide by the principle enunciated in Koheleth b 7 8 . The only one on the Faculty who agrees with me in that respect is Honor. I should also mention Kadushin and Silk, but they wield little influence.

Accordingly the discussion took at first the nature of faultfinding with the indifference of the students to the Hebrew, outside of their classroom and after they have graduated. Bavli was the chief complainant. That phase of the discussion petered down to the question whether it was feasible to use Hebrew in those courses which called for unrestrained self-expression on the part of the students. Honor and myself are the principal culprits. Later Brogin who is more of a teacher than the rest, pointed out that everyone of us is taken up with duties out-

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side of the Institute so that we cannot devote as much time to each of the students individually as we should. This led to the question how to guide the students in their meetings and literary efforts that ought to take the form of a periodical of some kind. Toward the end I timidly raised the question whether we ~~are~~ were not laying altogether too much stress upon language, at the expense of content. I believe that 42% is altogether too much for the language and modern literature part of the curriculum. Ovsay must have been shocked. Anyhow I shall try to push the matter of content the next time I get a chance.

On the whole, however, I consider the gathering to have accomplished its purpose in having established the proper kind of mutual understanding before proceding with the work of the year.

I experienced yesterday one of the most serene and joyous moments of my life at the opening exercises of the Teachers Institute. Those exercises marked the opening of the seventeenth year of the Institute. Yesterday also happened to be the sixteenth birthday of my daughter Judith. Judith sat at the piano and played the music of the Hebrew songs which were sung by the students. Israel Goldfarb, the music instructor led in the singing. I had Dr. Gamoran, who returned recently from Palestine, teach Judith the songs for which she played the music. All he had to do was to sing them once and she immediately wrote down the notes. I then had Goldfarb come and learn them from Judith and transmit them to the students. Such joy as seeing my darling child beautifully developed physically and mentally and spiritually participating on her birthday in the exercises of an institution which I have had the privilege of nurturing from its very infancy, and with the future bright for both my Judith and the Teachers Institute, makes me wonder how much of it I really deserve. I never feel so humble as at moments like these, and my sympathy goes out to the mass

of humanity who are deprived of all such pure joy. At the same time the thought that the happiness experienced in such moments in unstable and transitory makes it impossible for me to abandon myself to ecstatic joy.

What contributed this time to a sense of inner satisfaction was the fact that I finally succeeded in carrying out a wish I had long been harboring and that is to hold the opening exercises entirely in Hebrew. Every year I would feel humiliated by the fact that I could not summon enough courage to speak in Hebrew on these occasions, thus neutralizing the Hebraic character which it has always been my ambition to give to these meetings. To speak extemporaneously in Hebrew I would not dare with so many Hebraists around. On the other hand, to prepare an address, I somehow never found the time. This year, however, in view of my resolve of last year, I took the time to write out a neat little address which made an excellent impression. "Now my joy is complete."

Delivered address in Hebrew.

I concluded a little while ago the eighth week of the course I gave at the School for Jewish Social Workers. The work has been extremely gratifying. The students prepared the reading and essays, understood what I had to say to them, and were thoroughly aroused to the far reaching significances of the conception which I have been trying to give them of Judaism. Mr. Karpf has also shown himself very appreciative and encouraging. The understanding is that I am to give twenty-five more hours in the course of the year.

* * * *

Thursday, September 24, 1925

Last week (Wednesday, Sept. 16) I met Dr. Julian Morgenstern President of the Hebrew Union College, at the Pennsylvania Hotel at 10. The interview lasted exactly an hour. I found him to be very pleasant and congenial. He came to the point at once by referring to the fact that Idelson had mentioned to him that he had spoken to me about accepting a position at the HUC and that I was ready to take the matter under advisement. Morgenstern asked me whether I would be willing to accept the chair in Jewish education which theoretically had been occupied by Dr. Slonimski but which in actuality had never been filled. I explained that my main reason for considering a change was that I wanted to confine myself to work of a purely academic character. Since as occupant of the chair of Jewish education I would be expected to engage in administration work and to head a department for the training of principals and executive secretaries, I would simply be doing the same kind of work I am engaged in at the present time. The academic work which I want to devote myself to day, as he himself clearly put it, between the domain of Jewish Theology and Jewish philosophy. There was at present no chair for that kind of work. It seems, however, that Morgenstern would like to have me join his faculty and that he will recommend the creation of a chair for the subject that I would be willing to teach. This is the impression he gave me, since he went so far as to ask whether after I shall have indicated my willingness to accept the position at the HUC he could ask Dr. Adler to release me. This action he felt was part of the professional ethics which he said was violated by S. S. Wise in the appointment of Slominski. Slominski was to have been asked anyhow to resign since his work was unsatisfactory. But Wise anticipated the request for Slominski's resignation by taking Slominski away without saying a word to the HUC authorities.

Incidentally I suggested that Dr. Dushkin would be the right man for the chair in education at the HUC.

The new building of the SAJ is still in the process of reconstruction. With a great deal of effort the contractor managed to fit up the auditorium for the services on Rosh Hashanah. The men kept on working to the last minute.

The services proved satisfactory. There was an attendance of over 400 people. My sermon on the Sense of Responsibility and on the Year 5685 were well received. I was guided by the schedule of the preceding year. The only changes were the following: On the first day before the Mussaph Amidah I explained its organization into three parts. This took me about 20 minutes. On the second day I said a few words of explanation of the Shofar ceremony twice in the course of the Mussaph Amidah. We got through the first day about 1:10 and the second day about 12:50.

The sermons take away altogether too much time for the little good that they do. I felt far happier that when working out holiday sermons last night when I hit upon the idea of utilizing the course at the Seminary this year to work out a course of reading analogous to those arranged by Fosdick in his little books on Meaning of Faith, Meaning of Service, etc. The Readings which I plan will be entitled The Meaning of Religion and the Meaning of Duty. This year I want to work out the former subject. I hope to God that I shall succeed.

I deplore exceedingly the fact that we Jews are lacking in the kind of prayers which abound in the Christian literature.

* * *

Friday, September 25, 1925

Received this morning a New Year's card from Rabbi Jacob Grossman, educational director of the United Synagogue, reading

Wednesday, September 30, 1925

The Yom Kippur services were very successful. A number of people told me that they "enjoyed" my sermon very much; others that I "struck pretty hard; a lot of people must have been hit." Old man Liebovitz implied that I was at my old game of hitting the business man, but it was good. My mother-in-law told me that I must have exhausted myself because I "yelled" so much. Sam Lamport thought he complimented me by saying that the sermon was a combination of high philosophy some practical things and pilpul. The dentist Brand said "that was a powerful sermon you gave tonight."

The services during the day ran off very smoothly except for the stampede on the part of a number of young people to go out just as we were about to begin the memorial services. I almost or actually did lose my temper - something for which I can never forgive myself.

On the whole the schedule was very much the same as that of the previous year, except that Neilah seemed to take less time this year, perhaps because I had Sol Lamport, the uncle of Sam, omit too much. For next year I expect to follow the schedule of previous years.

I added in the course of the service the reading of two prayers which I found in Fosdick's booklets. I told the people that they were not my own. I also allowed the people to remain seated while I read those prayers.

Fosdick's prayers in Y.K. Service

Neulander's inactivity is getting on my nerves. He continually holds his big cigar between his teeth and takes in all I say without showing signs of much life or initiative. I try to appear calm, but the strain is too much for me to bear much longer.

The work of remodelling the building which we are to occupy is not half complete. Everything is in an awful mess. The parents

seem to be indifferent about registering the children. The new staff of teachers fails to inspire me with confidence. The children that have come back think they have learned everything about Jews and Judaism though they are as ignorant as if they had never been taught anything. The records and schedule of the work of the past years are in a confused state. Withal that I realize I must simply grit my teeth and fight on. But I cannot help feeling very tired at times.

Harry Liebovitz is putting in yeoman's work at the SAJ but he is practically alone. All the rest are mere spectators.

Rabbi Paul Chertoff happened to have made a good impression with the sermon he preached Kol Nidre night at the Seminary. When he told me last week the main thought and text of that sermon I took it apart and made a completely new sermon out of it, retaining as an incidental analogy what with him served as the main text. The result was the Y.K. sermon. The form in which he had it was good enough for the average uncritical layman, but certainly could not be considered sound from a logical or homiletical point of view. Yet the fact that it won the approval of Davidson and Mrs. Ginzberg was sufficient to convince Chertoff that he had the true secret of sermonizing and that I did not know how to sermonize. So Kadushin told me this morning, and I was fool enough to let such talk annoy me. Is K's object in telling me this to revenge himself on me for having made use of the sermon I worked out in his hearing? I wonder whether I am doing the right thing in permitting him to use the sermons I work out with him at present. His contribution is almost nil.

Hostility toward Kadushin

* * *

Monday, October 5, 1925

Despite the mess in the present building of the SAJ (15 West 86 St.) we had a beautifully decorated Succah due to the persistence shown by Harry Liebovitz. Although the building committee was willing at my suggestion to forego having a lavish Succah this year, H. Liebovitz insisted that we shall have one in the gymnasium where a large number of visitors would be able to be accommodated. The gymansium then consisted simply of four brick walls disconnected from the main building. When I looked up the law I found that we could not possibly have the entire gymnasium serve as a Succah due to the small size of the skylight. But when I telephoned Liebovitz this fact he arranged to come uptown in the middle of the day to see together with me what could be done to overcome the difficulty presented by the law. Sure enough when he came around I found that we could make the Succah proper directly under the skylight and use the space around it for the visitors to congregate. Those that wanted to avail themselves of the Succah proper could wait till there was room for them to enter. The women worked very hard to beautify both the gymnasium and the Succah and everything turned out successfully. H. Liebovitz certainly deserves a great deal of credit.

My sermon the Meaning of Faith on the first day of Succoth was well received. We had an attendance of about 225. The largest number we could accommodate in 41 W. 86 was about 170.

On the second day (Sunday) I introduced Neulander and he gave a 25 minute talk to which the people took very kindly. In my introduction I compared the spiritual condition of the SAJ to the physical condition of the present building, stating that there was still a lot of mental rubbish that had to be carried out. Having other jobs to attend to, I was in the same position, I said, as the builder whom we engaged to remodel the structure, in not being able

to give myself wholly to the task of reconstructing the spiritual life of the SAJ group. I therefore found it necessary to call in R. Neulander.

This morning I had a conference with the four teachers of the SAJ school. I was amazed to discover the disorganized condition in which Lang handed over the work to Neulander I was also very much annoyed by the little knowledge of Hebrew possessed by the teachers, especially by Miss Guttman.

This afternoon I resumed the course on the Reconstruction of Judaism at the School for Jewish social workers.

Mr. Berman of the Jewish Bulletin came to see me about inducing some of the SAJ people to contribute toward the fund that would cover the monthly deficit of about $2000 being incurred by that publication. He pestered me until I had to promise him to write to Stroock, Leblang and Simmons urging them to give their support to the Bulletin.

This evening I attended the meeting of the SAJ Board. The greater part of the meeting was taken up with problems connected with the remodeling of the building. A debt of $500 of almost two years' standing to the Astor Hotel was quickly disposed of by those present making up the necessary amount. H.L. Simmons opened with a donation of $150, Neulander suggested that Lang, the executive director, receive some letter or recognition of his services. This developed the suggestion that he be given a gift of $500 which was also made up on the spot.

After the meeting H. Liebovitz took me aside and told me that Polstein had expressed the sih to come to see me with reference

to a number of omissions that I have been making in the prayers, especially the Kaddish which I do not permit to be repeated more than two or three times in the course of the service. Apparently Polstein has become reconciled to having the men and the women seated together. But what surprises me is to hear H. Liebovitz express himself in such a way as to imply that I ought not insist on those omissions, if they give offense to a man like P. This short interview left an awfully bad taste in my mouth. It made me think of the "good" old days at the Center. And only yesterday Lena was telling me of a conversation she had with Joe Levy in which he went over again the story of his original objection against H. Liebovitz as chairman of the SAJ being due to his having seen Liebovitz smoking a cigar on Sabbath. Unterberg then told Levy that Liebovitz who is his nephew would not do such a thing again if he were to become chairman of the SAJ. "And what do you think happened? I saw him last Sabbath again smoking a cigar," Levy added.

* * *

Tuesday, October 6, 1925

I attended today the meeting of the Seminary Faculty which was scheduled to begin at 11:30. When I entered the Faculty room I found only Hyamson and Hoschander. The former was holding forth on the impossibility of his time of life to reckon with any of the theories of the Bible critics. They are only theories, he said, and what is believed to be true today is exploded tomorrow. While the three of us were seated at the table Ginzberg walked in. We rose to greet him, but evidently not liking our company he immediately left the room, but he soon returned with the rest of the faculty.

The meeting was devoted mainly to interviewing the applicants for admission. Of the ten men not more than two impressed me as possessing personality. Most of them seemed afraid of their shadows without any backbone to them. Two or three who came from the Yeshiva in New

seem to be indifferent about registering the children. The new staff of teachers fails to inspire me with confidence. The children that have come back think they have learned everything about Jews and Judaism though they are as ignorant as if they had never been taught anything. The records and schedule of the work of the past years are in a confused state. Withal that I realize I must simply grit my teeth and fight on. But I cannot help feeling very tired at times.

Harry Liebovitz is putting in yeoman's work at the SAJ but he is practically alone. All the rest are mere spectators.

Rabbi Paul Chertoff happened to have made a good impression with the sermon he preached Kol Nidre night at the Seminary. When he told me last week the main thought and text of that sermon I took it apart and made a completely new sermon out of it, retaining as an incidental analogy what with him served as the main text. The result was the Y.K. sermon. The form in which he had it was good enough for the average uncritical layman, but certainly could not be considered sound from a logical or homiletical point of view. Yet the fact that it won the approval of Davidson and Mrs. Ginzberg was sufficient to convince Chertoff that he had the true secret of sermonizing and that I did not know how to sermonize. So Kadushin told me this morning, and I was fool enough to let such talk annoy me. Is K's object in telling me this to revenge himself on me for having made use of the sermon I worked out in his hearing? I wonder whether I am doing the right thing in permitting him to use the sermons I work out with him at present. His contribution is almost nil.

hostility toward Kadushin

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York or from some other Yeshiva acted as though they had been brought up in some little village in Poland. How such material can be molded into leadership is more than I can understand.

We had lunch in the Succah. A good part of the conversation dealt with the confused status of the Hebrew University in Jerusalem at the present time.

When the meeting was resumed three foreign students were interviewed. They had been permitted to enter the country outside the quota on condition that they return where they came from upon the completion of their studies at the Seminary. One young fellow who came from Ukrainia was not able to speak any English but had to make use of German. It was pitiable to hear Adler utter a few broken sentences in German. And that is the man who hobnobs with all the "big guns" in the political and intellectual world.

I kept my peace throughout the interview though I took care not to give the impression that I was sulking.

Davidson gave me a copy of his new book. The fact that the patron - a reformed Jew who defrayed the expense of the first volume, will also defray the cost of the second volume has made it possible for Davidson to distribute a number of copies gratis. Anticipating my request that he inscribe his name, he said he would do so when he will be at my house - which I imagine was only a way of putting me off, as he has never visited me except once about ten years ago.

I wonder if I will ever feel at home in the Seminary.

* * * *

Thursday, October 8, 1925

A Palestinian by the name Dr. A. Kum-Shachter, principal of the in Jerusalem called on me yesterday. I had received a letter from Yellin recommending him to me. Schachter's interest is in psychological tests of children to establish racial differences.

He came to see me about getting some teaching position which would enable him to pursue his studies. I couldn't do very much for him except to get him into touch with R. Jacob Grossman. In the little time that I could give him I could not engage him in much conversation about his work except to learn from him the interesting fact that in his tests of children of Jewish descent two or three generations removed from Jewish environment, he detected distinct mental associations that evinced a characteristic teaction usually of a more socalized type. This confirms the point I make in my work on the Reconstruction of Judaism in the chapter in the Rationale of Judaism's Survival.

A peculiar situation arose when R. Jacob Grossman asked me to admit him as a candidate for the Doctorate in Jewish Pedagogy. Knowing what an [illegible] he is I was at a loss how to refuse him gracefully. I talked with Morris Levine about the matter and he advised me to tell him what we replied to the few outsiders who likewise applied for admission to candidacy for higher degrees, namely that we do not want to take in outsiders before we shall have awarded the degree to some of our own graduates first.

Yesterday R. Grossman had occasion to call me up about a position for Nathan Israeli. In the meantime he made reference again to his wanting to be admitted as a candidate, mentioning, incidentally, that he had spoken about it to Adler and Adler said to him that for the present the degree can't be worth very much, apparently with the view of discouraging him from applying for it. Between the Hebraists and the Seminary faculty I am afraid there will be little chance for any one ever getting the TI higher degrees.

Last night I addressed the students who enrolled in the Friedlaender Classes. The students had to meet in rooms on one of the upper floors while the main auditorium was used for a dance, and the lecture room for the hats and coats of the dancers. Such is the sense of Jewish values followed by the authorities of the Hebrew Technical Building or of those who run the Stuyvesant Settlement. (Note the name ofa "Jewish" settlement)

This morning I was as unhappy as an adolescent. Whether it is due to my working continuously without taking offany time for vacation, or whatever else may be the reason - it may be the tiredness in my legs - I have not been as cheerful as I should by this time have learned to be.

Last night Berkson told me about his impression of Judith and of her work in camp. As usual he managed to rub me the wrong way by telling me that she was not altruistic, and a follower instead of a leader in ideas and ways of acting, and not always sufficiently informed about the music work she was doing. I know that he was talking "through his hat," but I made believe I took him seriously. I hate to argue with wrongheaded people of his type. I have never know him to express a sensible judgment of people or to be able to work long with them. I therefore could not put much stock in what he said about Judith, especially as in some of the conversations she had with me I could see that judging superficially and wishing to pose as a judge of human nature he would be easily misled by some transient symptoms which she, no doubt, manifested.

This evening R. Samuel Cohen came to see me about the campaign which the United Synagogue is launching to establish a synagogue center in Jerusalem. Yesterday on the 'phone I told him that I had

my doubts about the purpose of the campaign. In my conversation tonight I made clear to him that I objected to the emphasis in the propoganda upon the need for bringing religion into Palestine. When he mentioned to me that the YMCA plans to put up a million dollar structure structure I said that the emphasis should be placed upon the need of counter-acting the missionary influences which the Christians were bent upon exerting. Hence the cultural and social phases of such a center should be stressed rather than the religious. He agreed with me. I accordingly consented to be present at the conference of the local rabbis which is to be held next week and to urge them to help the campaign.

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Thursday, October 15, 1925

The Shmini Azereth services were marred by the sudden cold weather which set in that day. With the building in a state of disrepair and with no heat to keep it warm the people shivered. I went home during the reading of the Torah to put on an extra pair of socks. I gave the sermon on Education for Character which took me fifty minutes to deliver. Common sense should have told me to cut it out altogether or at least abbreviate. But I simply could not resist the momentum of three and a half days of work on it. The gun being primed it had to go off.

Cold at S.T.S.

In the afternoon Harry Liebovitz brought Polstein. He was unable to explainhimself and I tried to drown him with talk. In the meantime visitors began arriving. But P. is determined to have it out with me, as is apparent from his asking H.L. to come again with him to me. I have made an appointment for next Saturday afternoon.

This week I started my course at the Seminary. I worked for two days steadily upon the lecture which I was to give yesterday. I certainly derived a great deal of satisfaction from it. It looks as

though I shall be able to bring together the various ideas both religious and ethical which are scattered through the sermons I have been preaching the last seven years. The students remarked yesterday that for the first time they have gotten what they had been long waiting for, religion. Little as I feel at home in the compny of my colleagues, I am in my element among students.

When I suggested that this year I shall take over the third hour for lecture purposes instead of having the students preach their sermons, some remarked that many of the Alumni who are in the habit of coming Wednesdays would feel themselves deprived of the opportunity to get ideas for their weekly sermons.

Today I attended the luncheon meeting arranged by the Campaign Committee on the Synagogue Center in Jerusalem. I felt all the time I spoke as though something was holding me back. I don't know why it is that I seldom let myself go as I used to in former years. Probably the group of men who listened to me had in this case an inhibitory effect. Having been scheduled to give the talk on the necessity of a synagogue center in Jerusalem I said among other things that we should take advantage of the opportunity to throw into the melting pot of the different types of Judaism, the type of Judaism we stand for. Solomon misunderstanding me took exception to my implying that we wanted to introduce American Judaism into Palestine.

I was very much upset by the news that Kadushin's request that his contract be renewed for five years was turned down by his Board of Truestees. I cannot imagine what is the precise reason for his failure to win the support of a large number of his trustees.

Kadushin

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Sunday night, October 18, 1925

Last Wednesday I officiated at the wedding of the daughter of Wenner, one of the members of the SAJ. Only those immediately related to the couple and a few of their intimate friends were invited. The ceremony was no sooner over than all the young girls took to smoking cigarettes. Cocktails were passed around about half a dozen times. Consequently when the dinner was served the young folks broke loose. Shouting and wild laughter filled the air. This is typical of most of the weddings that take place among our class of Jews.

After I said the seven benedictions, the mother of the bridegroom asked whether by drinking of the cup of wine she would be blessed with another child. I was dumbounded by her question, but I was able to control myself sufficiently to answer her in the negative.

Last Saturday afternoon Polstein came again with Liebovitz. This time I no longer beat about the bush. I told him outright that the SAJ was outspokenly unorthodox and as evidence that I was sure would penetrate I mentioned the fact that the Board passed a resolution about two years ago authorizing me to rewrite the prayer book. I also told him about their authorizing me to eliminate the Kol Nidre. revising the liturgy When I put the matter so bluntly to him he saw that he would have to consider whether he should remain with us, and asking us not to bear him any ill will should he decide to resign. I assured him of our continued friendship. Incidentally he had occasion to tell me that his wife goes shopping on the Sabbath and spends most of her days playing mah jong. What books his sons are proved to me when I learned that same afternoon that the reason they refused to accept Liebovitz's invitation to take part in the reunion of the young folks which is taking place tonight was that they had been asked to escort certain young ladies whom they evidently didn't care for.

This evening the opening exercises of the Seminary took place. I was designated as one of the speakers, the other two being Hyamson and Finkelstein, the principle of selection being our visit to Palestine. This time Adler had sense enough to inform me ahead of time. I gave some thought to what I was going to say. My talk was very well received.

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Saturday night, October 31, 1925

Several weeks ago I accepted the invitation extended to me by Edelstein, secretary of the Agudath Hamorim and Epstein one of the teachers, who also acts as agent for the Mashilvah, to deliver an address on the subject of character training before the Agudath Hamorim at one of the sessions of their annual convention this year. I was originally scheduled to give the address last Saturday night, October 24 at the Hias Building. After working for two or three days on the address during the week before I found that I would not be ready with it in time. I therefore sent a telegram to Edelstein on Friday, October 23 telling him that I regretted that I was prevented from giving the address. After sending the telegram I went to the Teachers Institute to attend a faculty meeting. When I came there I found a committee of teachers waiting for me. The committee consisted of Rubinstein, Halevy and Epstein. They told me that they had just received the telegram stating that I would not give the address. They ascribed my action to the appearance of an editorial in the "Light of Israel" attacking the organization for inviting me to give an address on Jewish education. The editorial represented me as a [illegible] and called me all sorts of names. That being the case the Committee said I must retract my withdrawal and deliver the address. Seeing that I had to comply with their request I promised to give the address on Sunday night.

The paper was listened to attentively by quite a large gathering of teachers. But the few who rose to ask questions, delivered speeches in which they took me to task for ignoring the actual difficulties with which the teachers had to cope due to the lack of interest on the part of the community, and the reluctance of the children. There was a good deed of the spirit of in the remarks of two of the Perksy and . Rubinstein rose to defend me. I tried to answer in Hebrew, but not being used to speaking Hebrew extemporaneously I was halting in my reply and incidentally used the expression in speaking of the way the people in Jerusalem helped Magnes find the right Hebrew word when he hesitated in the address in which he introduced me. This of course raised the ha-ha among the who I assume, pounced eagerly upon such a slip of the tongue.

After the meeting Isaac Allen a son of a former "rebi" of mine to whom I owe my first knowledge of came to see me about having his daughter admitted into the Institute. The interesting thing about this request is that it comes from a man who has posed as an extreme Orthodox Jew to whom the Seminary was "Trepha" and who had been an ardent advocate of the parochial system of Jewish schooling.

Toward the end of the SAJ Trustees meeting which took placed at the half-finished gymnasium last Wednesday night, Sam Lamport came with his wife. His presence provoked a discussion concerning the action of David Brown in omitting the harmony resolution passed at the Philadelphia Conference a few weeks ago from the letter which he sent out to a number of people asking them to go on the committee for the United Jewish Campaign for $15,000,000. On the basis of that letter I sent a telegram to Brown telling him that in view of his action I

would not go on the National Committee. He replied that he felt hurt at my telegram. Sam Lamport took me to task for having sent such a telegram instead of having a heart to heart talk with Brown. While I disagreed with Sam on the propriety of Brown's action I could not but feel that he was right in contending that I should have seen Brown personally. Accordingly I have arranged to meet Brown next Monday.

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Sunday, November 1, 1925

A most unexpected development of my recent interview with Morgenstern, Pres. of Hebrew Union College took place today. Last Thursday I received a letter from Dr. Samuel Schulman asking me to make an appointment with him to have a chat with him. I at once surmised that his desire to see me must have something to do with the interview that I had had with Morgenstern a few weeks ago. The letter said that he wanted to get my impression of the Hebrew University in Palestine, but I knew that this was merely camouflage. The appointment was for Saturday, October 31 at 4 P.M. I found him and his wife in his apartment at the Olcot Hotel into which he moved recently. The first part of the conversation was a monologue by him, and a very long one at that, on his recent formulation of the attitude of the Rabbinical conference toward the question of the conflict between religion and science. He is an excellent talker in the sense that he is fluent but he usually moves on the plane of what I might call high class banalities. Never does a pithy saying or epigram light up his conversation; never a profound thought to provoke counter thought in you. The impression one gets when talking with him is that he uses you as dummy to practice his sermons on. I bore it all patiently because I knew from the moment I entered what he was going to talk to me about, as he had opened the conversation with the prefatory remark that he did not want to be guilty of [illegible] by giving me the impression